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A Manual of Ethics, by JOHN S. MACKENZIE. 6th impression. W. B. Clive, London, 1907. pp. 472. (University Tutorial Series.)

This is a fourth edition with no very great changes or enlargements. It is a systematic and comprehensive work dealing with the scope of ethics, its relations to other sciences, its divisions, desire, will, motive, intention, character, conduct, moral judgment, ethical thought and theory, various standards, virtues, moral life and institutions, social unity, duties, moral pathology and progress.

Philosophia Militans, by FRIEDRICH PAULSEN. Reuther & Reichard, Berlin, 1908. 233 p.

The author here prints eight recent papers, the chief of which are: The newest heresy condemnations in the field of modern philosophy; Kant the philosopher of Protestantism; Catholicism and science; Modernism and the encyclical of Pius X; Fichte in war for the freedom of thought; Hæckel as a philosopher, his world riddle as a folk book; and The Discovery of man in the nineteenth century.

Psyche und Leben, von W. v. BECHTEREW. 2nd ed. J. F. Bergmann, Wiesbaden, 1908. pp. 209.

In this second edition the author amplifies his views, which may be summarized somewhat as follows: Energy is primarily an active state of imponderable small particles, and when these break up there is no trace of anything physical left. The psyche may be a result of the transformation of energy so that it is not radically different from substance itself, so the ideas matter, energy, and psyche admit of being conceived in a unitary manner. Thus energy is intermediate between the material and the psychic world and has nothing originally physical about it. In its essence the psyche, like life, is neither movement nor energy, but in only both potentially. It can be transformed into outer material or inner subjective objects. Thus the entire world is the expression of unitary energy which includes potentially the psychic. This gives us the basis of the new parallelism and makes the world again a real unity.

Wunscherfüllung und Symbolik im Märchen, by DR. FRANZ RIKLIN. Deuticke, Leipzig, 1908. pp. 96.

The soul tends to work over the world towards conformity with its wishes. This is especially the case when thought is not in the closest contact with external reality; for instance, in dreams and reverie. Poets create in fantasy what life denies them. Gottfried Keller was not a favorite with women, yet developed the highest ideal types of them; so Johanna Spyri described one of the most perfect children when deprived of her nephew. And so in countless cases, the wish creates a fancied substitute for reality and the tendency to identify the imagined object with experience is based on the deep instinct toward wish fulfillment. There are wish dreams and deliria, by prisoners, of freedom. Insane delusions are sometimes only desires expressed naïvely without critical reductives. Dead relatives who are intensely mourned for may appear perhaps as angels or ghosts with messages of comfort, and thus nature seeks to heal psychic wounds. So in myths there are wishing caps, love potions, seven-league boots, strength shirts and gloves, giants are overcome by magic weapons, there are miracles, mirrors that reveal all one wishes to know, riches, table delicacies, magic tables, etc. What does not at first seem the direct fulfillment of wishes becomes so when interpreted symbolically. Riklin has little difficulty in finding in mythology abundant sex myths to be interpreted as the Freud school interpret unconscious

constellations of ideas or wit. Thinking in symbols is a psychosis, an earlier culture stage; we see it often in dementia præcox and in various types of insanity. Animals, colors, jesters, angelic and demonic beings constitute a language of their own. General psychic states tend to incorporate themselves into specific forms and images, and this is most common in the submerged strata of the soul that represent a past stage of this evolution. Thus fire, genitals, weapons, beasts, are prominent in these early types and forms of thought. Transformations of men to animals and *vice versa* are symbolic. In all there is some transference upward or downward as shown by the method of diagnostic associations. Everything has hidden meanings. Thus in all such phenomena, we are really studying the psychic processes of primitive men, our very remote human ancestors.

Das Recht über Sich Selbst, seine strafrechtsphilosophische Studie, von KURT HILLER. Carl Winter, Heidelberg, 1908. pp. 114.

This author has the courage to imply that man has a right to commit suicide, mutilate himself, and in general may, with greater justice than has hitherto been assumed, exercise control over his own life in those matters which do not affect directly the well-being of others. This claim, of course, he does not make absolute, but discusses the American and other forms of duel, the murder of those who desire to be killed, homo sexuality, bestiality, abortions, etc. The author subjects to a rather gruelling discussion the norms which the German penal code uses to define the right of the individual to dispose of himself as he sees fit. He admits his work is in the nature of an isolated speculation and is based on the rather vague conception of natural rights. He says we thus reach the conclusion that "all the arguments for the legal punishment of those slain by their own consent, incest, pediastry, bestiality, and abortions are insufficient, and their penalization is inconsequent." The right of the individual to autonomously dispose of his own personality is now more and more reduced. All admit that he must not harm others, but no one can justify the interference of the State where this does not occur. Where others are harmed very slightly, there ought to be modifications, and the penal norms should be reduced. He admits that this is radical.